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To reconcile duty with devotion, vyavahara with adhyatmic sadhana, is the problem that confronts you, householders. Mother has taught the technique. Mother has prescribed the disciplines for crossing the subtle psychological hurdles on your path of quest. Applying the technique, observing the disciplines, and making use of the power that has already been awakened in you by Mother through the Upadesha, you should transform your daily life into a form of sadhana. A metamorphosis should come in your outlook, in your mode of behaviour, in your habits, in your very thought pattern, character and conduct. Without such transformation of character, qualities and conduct, where is the meaning in sadhana? What is the value of mere book knowledge and indulgence in vedantic speculations? Abide always in God-remembrance, 'smarana'; be detached from the ego mode; develop moral virtues; have shradha, bhakti, bhava and concentration in the performance of your duties. By this way, you will achieve mental purity, serenity and intellectual clarity, so very necessary for higher spiritual contemplation. Prapancha should shine forth as paramartha in your vision. This vision, mind you, is not a mental imagination, but spiritual insight. It dawns only in a pure, egoless intellect. The ego tainted, guna-ridden intellect should be transformed into the highest and sublimest buddhi called as 'Rithambhara buddhi'. Rithambhara buddhi, is enlightened and fully awakened consciousness, the prajna that has awakened into non-dual consciousness of Brahman. It is the truth bearing consciousness, the vision that beholds divinity and divine harmony everywhere. All differentiations and dualities imagined through ignorance disappear in the unitive vision of Rithambhara buddhi. He who has experienced Brahman through highest kind of samadhi, he in whom individuality and vasana have melted away, alone possesses Rithambhara buddhi, which is one with the reality.

Until spiritual illumination dawns, until prajna awakes into the supreme reality, you are in the mental plane, where gunas operate. Mind is a tool of the avidya force. It is the seat of the alternating currents of 'raga' and 'dwesha'. Gunas that dominate this mind. Hence the promptings, desires, arguments and reasonings of this lower mind, lead astray. To guard yourselves against this deceptive mind of gunas, remembrance of the presence of God and shraddha in the Guruvakya are essential. Deny the mind its illegitimate demands. Negate the modes. Ignore egoistic impulses. Listen to the ambrosial utterances of the Guru. Be guided by the Guru's behests. Tread the path of dharma. Let your faith and devotion become dynamic and pure. Conduct virtuous and God-oriented. To counteract pramada, laziness and sleep which are the obscuring tamasic forces, you require rajas mixed with satwa. Rajas is the activating energy. From the mixture of satwa and rajas flows the stream of noble, inspiring, righteous, dharmic and God-attuned activity. But when rajas is mixed with tamas, the intellect get bewildered and deluded, the mind becomes a whirlpool of passions (violent vritties), the speech becomes harsh and actions become an expression of adharma. Pure sattwa is all illumination, all peace, all bliss of self-experience. No activity is possible in pure satwa. Satwa should become a dynamic force through rajas. Therein is the ideal state for a householder, for a votary of karma yoga, for a dedicated servant of God. The ultimate reality transcends the gunas, transcends even dharma. But ideal humanity (manushatwa) reflect high moral excellences, truthfulness, justice, love and



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rectitude(dharma). First you must have a true humanity. From that base you can aspire to and ascend the summit of spiritual experience or God-consciousness.

Until you transcend maya, the latent vasana force will continue to appear on the mental surface as vrittis. As and when the vasana vrittis appear, the silent witness within cautions you. But such is the power of the flow of vasana that you are not able to resist the vritti and overcome it through discrimination. You become one with the vritti. You get caught up in the flow. This is bondage. Take the case of a violent mode like anger. First the vritti of anger crops up. Then you identify yourself with it and consequently become anger. As soon as you become anger, the vision gets totally clouded, serenity, sweetness, grace and beauty disappear from the face and it becomes ugly and demoniac. Like a volcano, the anger then comes out as hot, harsh, piercing, dart-like words, which inflict deep pain on other mind. The injury caused by a sword can be healed, but hard to be healed is the wound caused by the word. From the plane of words the demon of anger then descends to the field of action: actions which are cruel, sinful, unrighteous, injurious to others and oneself. Anger is violence. Anger is madness. Forgetting himself, there is nothing that an angry man will not hesitate to do. Humanism, virtue, sanity, discrimination, sense of manners, all depart from him. The vritti is the manifested form of vasana force. But where from does it derive power to harm, to enslave and to make you an investment of avidya? From your own identification with it. If you stand aside, if you are aware and awake in the poise of detachment, if you establish yourself in the sheltering fort of shraddha, the vritti will be isolated; it will subside and sink, with its force dissipated in the light of discrimination; it then loses its capacity for further manifestation as action. Thus, watched, restrained, isolated, negated and dissolved, the vritti of vasana, now disappears totally, and in its place the vritti of svaroopā alone remains, giving you peace and happiness. To the extent the vrittis of vasana are thus sublimated by the vritti of svaroopā, to that extent, the vasana force is exhausted. On the other hand, if you identify yourselves with the vritti and allow it to manifest itself in action, then the fresh impressions are generated and the dormant vasana becomes thicker and stronger. Devotion to Guru and faith in the Guruvakya make you a recipient of Guru's grace. It is from Grace that you get the power to watch, to restrain, to isolate and negate and dissolve the vasana vritti. Neither the learning nor intelligence can lift the mind above the vasana wave. The protecting Hand is the Gurukripa that appear as discrimination, as the will to reject the impulse of desire, as strength to adhere to dharma.

Violent vrittis arise only when you forget the presence of God or the truth of the Guruvakya. Where there is constancy of remembrance in the ardour of devotion, where there is undeviating Atmanishta, where there is yearning for purity and steadfastness in dharma, where there is the prayerful invocation of God's aid, there these passionate modes cannot arise. Even if they arise they get isolated. They cannot enslave or subdue you. The spirit of prayer must pervade your entire being. There is no pursuit of Jnana without prayer, without supplicatory approach to the Divine, without reliance on divine grace. Prayer for grace and perseverance for purification, together constitute the essence of vedantic discipline for God-realization. Without purification of chittha, the bhava of identity cannot arise. You cannot contemplate on the Mahavakya with a mind agitated by strong vasana modes. First, lift the mind to state of serenity, cheer and zeal, through prayer, invocatory worship and practice of the Name. Cling to the Feet of God. Be inwardly linked with Him. Then, alone you will be able to take the mind to meditative absorption. The advent of the Divine keeps the gates to salvation open to all. Even the



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utterly ignorant and illiterate and those steeped in samsara, are redeemed through His grace. The Yogis, the tapaswis, the seekers of Knowledge, the votaries of Karma Yoga sadhana, all get uplifting spiritual force by mere contact with Him. His Name, Form, Leelas, Words, Bhavas, Presence, Glances, Divine States, Silence and Samadhis, all these are purifying forces that destroy cravings, create spiritual hunger, generates devotion, awakens faith and inspires even the most sense-ridden mind with impulse for higher life of dharma.

The mind thrives because of two forces: the vibration of prana (prana spandana) and the latent vasanas. When any one of them is eliminated, the other too is naturally eliminated. Vasana grows from identification with the body, from agency in action, from attachment to sense objects and from constant thinking of the past enjoyments. Sadhana is for elimination of the vasanas. Yogis try to suspend the vibration of prana through pranayama. Elimination of vasana takes place in the Bhaktha whose mind is given to devotion to God, meditation on His attributes and constant thinking of His glories. The vritti arising from the force of vasana is a mental mode which is of downward movement (adhomukha), which is externally faced (bhahirmukha), which is associated with the vision of extroversion (bhahiadrishti) and which is engrossed in the pursuit of sense objects (bhahiavyapara). By perceiving the oneness underlying the many, by identifying oneself with the Atman and by remembering the Divine always, the vritti should be directed upward towards the Atman. When the vritti is thus associated with the pursuit of one's own real nature, it is called 'swaropa vritti'. So long as vasana persists, the mind is active with vasana modes and deceives the non-vigilant sadhaka in several ways. Under its sway and spell, the sadhaka deviates from Brahmanishta. Delusion overpowers him. He gets bound to vritties. And, under its impulse, he takes himself to the path of sin and servitude. You should awaken the dormant will power. With resolute will, steadfast faith, consistent devotion and constant practice of Brahmanishta, you should be always alert and vigilant not to come under the sway of the mind. When vasanas are renounced, the mind stops thinking. That is to say, kalpanas become extinct and finally, the mind emerges as Consciousness itself. When devotion to God springs up, Vasanas get gradually attenuated. Attachments fall off because of the supreme attracting power of the Paramatman. God is supreme power, supreme beauty. By thinking of Him and by devotional love to Him, spiritual power becomes manifest in you. This spiritual power should pervade and interpenetrate your muscles, nerves, bones, marrow, blood, brain, thoughts and feelings. It should express itself in every action of yours. Whether God-experience is possible of attainment, is a doubt that afflicts the householders in general. Of course, those who have come to Mother for spiritual guidance do not entertain this notion. One must associate himself with a God-man. Then the impulse for spirituality will arise. By going near the fire one naturally must feel the heat. So too by contacting the God-realised soul, the samsaris are awakened into a state of yearning for God-vision. Their character and mode of life are bound to change. When a metallic vessel is put on fire for a long time, the vessel becomes red-hot. Similarly, the mind associated with the Mahatman also assumes spiritual qualities. Mother has imparted to you the invaluable word. But you should realize its glory and make best use of it in your life of quest. One keeps a gem locked up in a box. What is the use of that gem to such a person! Even if he knows the value of the gem, he should utilize it in the proper way. The power of the Upadesha must find expression in your conduct. Without attaining the steadiness of mind, without making the conduct pure, what is the use of mere intellectual understanding of the philosophy.



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The abode of supernal peace, the repository of all attributes and powers, the Paramatman dwells in your heart. Ah! What a beatific state it will be if your mind attains merger in It! You are identical with Him. Why then do you retain a small separative 'aham' apart and separate from him? Why do you still retain a petty individuality and shallow-mindedness. Know the Truth. Face the Truth. Sacrifice your ego at the altar of Truth and be one with the Truth. Be bold. Stand up. The weaklings cannot attain Truth. The weakness is of the mind, and so long as this mind stands in between you and God, yoga cannot be experienced. All powers are latent in yourselves. They should awake. Then alone you can ascend the summit of Yoga. The experiences of happiness and misery come in accordance with prarabdha. But keeping your mind on God, you must rise above the dual throngs of prakrithi. You should face the challenge of prarabdha with courage, fortitude, patience and equanimity. Keep the body fit and strong, for that instrument is required for discharging your duties, for rendering service and for practicing spiritual disciplines. But there should be neither 'mineness' (mamatha) nor attachment (moha) with regard to your body. He who, having got a precious human body and an omniscient Guru to guide him, wastes his life in ephemeral pleasures without striving for the ultimate purushartha, causes incalculable loss to himself as well to the nation. But how long will the jiva go on indulging in the enjoyment? Until the body falls. Once the gross body falls, the jiva dwelling in the subtle body, repents for having wasted away his life. What is the use of such repentance. He has to wait until God in His mercy grants him another human birth.

By melting the metal and casting it into different kinds of mould, you get vessels of diverse shapes. But if the molten metal is not poured into the mould in appropriate time, you cannot get the desired shapes. The mind should be melted as it were, in the fire of yearning, devotion and effort. But it is the Guru's guidance and grace that gives shape to the mind. Even when God has given you the golden opportunity of contact with the Omniscient Guru, if you have no yearning, if you do not make effort, then you are bringing upon yourselves a great loss. The presence of the Divine Guru is the greatest opportunity. Make the best use of this opportunity by doing your duties with joy, enthusiasm, shraddha and united love and by practicing the spiritual disciplines in nishta. Listen to this story. Negotiation was in process for a marital alliance. The mediator, when asked by the boy's father as to how the girl is, said: She possesses all the good qualities, except two. The father of the boy was indeed happy. He thought within himself: In an ideal person the qualities are said to be thirty two in number. This girl has thirty qualities. Absence of two qualities is but negligible. He agreed. The wedding took place. The girl was absorbed in the new domestic set-up. The father-in-law was eagerly observing the conduct and qualities of the girl. Seeing that she did not come up to his expectation, he now summoned the mediator and asked,: You said that the girl was lacking in two qualities. Tell me, what are those two defects in her. And the mediator replied: By herself, she does not know, if told by others she will not listen, will not obey. Imagine the state when those two defects are present in a girl. Similarly, a person may have all qualities, talents, educational qualifications etc., but if he does not possess two main virtues, namely, shraddha and surrender, how can he take even a single step in the direction of God. Shraddha is essential. Shraddha must manifest itself in your conduct. Religious life is a life of virtue. In the absence of virtue, of good conduct, other talents are all hollow. Indian women are gems of womanhood, 'Mahila Ratnam'. Courage, steadiness, spirit of sacrifice, equal love, dedication, patience, fortitude, and ideal motherliness, should find expression in your personality, character, and conduct. Then only you are real, ideal Indian women. Men should have manliness,



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purushathwam. Self-mastery, heroism, courage, intellectual equipoise and a daring heart, these are qualities of manliness. But who gives manliness to man? It is SHE, the Supreme Shakthi who gives purushwatwa to man.